

and from epoch to epoch. But not in the way certain artists understand change." He points out this evolution is not "a random flight from what existed before, and the making of arbitrary and improvised things," but "a natural . . . variation of a form . . . developed by many artists . . . in such a manner that the organic unity between the new variant and the permanent type of this form is not broken up, but its inner and outer character preserved. . . ." He adds "only very naive persons call this copying." Thus, "the new forms simply emerge out of the old in a natural and unforced way." For the artist to remain within the scope of this form to the contrary does not limit, states Kontoglous, but gives him freedom and his work intensity, "for unfettered by any necessity to invent a new type, he can devote himself completely to the task of execution."

This book is recommended to all who are interested in religious art and especially to those who are interested in Byzantine Orthodox Arts. The layman, the artist, critic and historian will find much of value in this volume. To those that belong to the Orthodox Faith, whether clergy or lay, this book, *Byzantine Sacred Art* by Constantine Cavarnos, is a veritable beacon of light that will help guide them through the sea of today's anti-spiritual religious art to an understanding, seeking, and expression of genuine Orthodox art.

DEMETRIOS DUKAS

ARNOLD J. TOYNBEE, *Hellenism: The History of Civilization*. New York and London: Oxford University Press, 1959. Pp. xv and 272.

It has been rightly said that Dr. Toynbee "has more facts at his command and a wider vision" of world history than any other person alive. This, perhaps, leads him to form, but also to formalize general rules of history, which he tries to verify in the historical development of different peoples at different stages. Thus, he interprets dissimilar situations according to his *a priori* rules because he believes that all civilizations pass through similar transitions and "have been and are and will continue to be contemporaneous with one another." Of course, the correctness of this tenet is very debatable, as well as the correctness of his general system of "organizing history in a pattern." Often his "rules" are based only on unwarranted assumptions, on superficial similarities, on the comparison of non-essential elements and negligence

of the really essential ones, even on his own sweeping generalizations and bold historical synchronizations.

This is exemplified in his recent book, *Hellenism: The History of Civilization*, which, in fact, is a condensed application on Hellas of his historical theories more widely expounded and applied in his monumental work, *A Study of History*.

As a "history" this book tries to maintain a chronological sequence from the beginning to the end, but very often the order is violently disturbed by mixing events of different time and place levels; thus, their following and understanding become difficult even to the expert. This is, especially, done not for the main events but for some unimportant and secondary details, which, however, assume disproportionately great importance at the expense of the really important ones. And as very often Dr. Toynbee is inclined to make sweeping generalizations, it becomes very dangerous when these generalizations are based only upon such particular and trifling cases.

Though this book purports to be "the history of a civilization" (i.e. the history of Hellenic civilization), it neither defines that civilization nor exposes it historically or otherwise. What we generally mean by the term "civilization" is a non-existent, or at the best, a very vague and sparingly appearing material in this book, which is much more, even mainly, concerned with the general history of Hellas than with its cultural history. Dr. Toynbee, the eminent historian, is so much absorbed with the Hellenic historical events as such and as compared with "similar" world historical events that he almost ignores not only the essence of Hellenic civilization, but even its mere appearance, growth, and evolution as a distinct historical fact. Thus, if one reads the book in order to find an exposition or explanation of the historical phenomenon termed "Hellenic civilization" or a new interpretation and appreciation of it, he will be greatly disappointed. Some cultural samples — and these not the most characteristic ones — scattered here and there in the book cannot quench the reader's desire of knowing, appreciating, and re-evaluating the Hellenic civilization.

This book, then, is a concise exposition of the long history of the Hellenic world in frequent comparison with, and projection into, "similar" situations in other peoples and times. This practice is not unfamiliar to Dr. Toynbee, who has admirably accomplished this feat on a much greater scale for all the history of mankind in his monumental work, *A Study of History*. In fact, what appears in his *Hellenism* is not much more than an anthology and a compilation of

some of the parts concerning Hellas from his earlier work. One may even say that what D. C. Somervell did by abridging Toynbee's ten volume *A Study of History* in two volumes, Dr. Toynbee himself has done by collecting, organizing, and abridging in his *Hellenism* those parts from *A Study of History* concerning the Hellenic world. His basic ideas about the Hellenic world are the same in both books and are expressed in the same way so much, so as to use the same words, terms, sentences, and sequence of thought in both works.

This may prove the rigid consistency of Dr. Toynbee in applying his views to his major as well as to his minor works; but from a historian, above consistency in preconceived opinions, tenacity to the facts is much more expected. And this principle is not always followed by the author of *Hellenism*. We have already noticed some of this general misconceptions and omissions. There are many more specific points, some of which may be cited:

By the terms "Hellas," "Hellenism," "Hellenic world," or "Hellenic society" Dr. Toynbee means not only Greece, the ancient Greek civilization, and Greek world and society respectively, but also all the peoples and civilizations of antiquity who were influenced, in one way or another, by the Greek ideas and practices from 1200 B.C. to 600 A.D. This may be true *prima facie*, but certainly there were many and basic differences between the Greeks proper and their own civilization on the one hand and the other peoples and their civilization on the other hand. These differences, however, are not presented by Dr. Toynbee. For instance, between Greeks and Romans there are basic differences in character, life, ways and means, ends and ideals, and, consequently, between their cultures and civilizations. Their characterization as identical is, at the least, misleading. And, of course, many more differences existed between the Greeks and the other ancient peoples, even though the latter were at some time "Hellenized."

It is very debatable to state sweepingly that the true religion in Greece was alone the cult of city-State or that the cult of Emperor was the religion of the Roman Empire. The results of the serious research of many scholars in the last fifty years in the field of Greek and Roman religions are altogether neglected and overlooked by the author.

It is, also, debatable whether the rise of the Greek city-state is due only to the fight of the "lowland" people against the "highland" people and to the victory of the former over the latter. Many other contributing reasons, political, social, and cultural, are ignored and not mentioned. On the other hand, the city-state with its man worship is

not the only Hellenic contribution to the world — a contribution which is, however, vividly decried by Dr. Toynbee as one of the main reasons not only of the collapse of the Hellenic world but also of the deterioration of mankind in general, and for this reason is vigorously exorcised by him as a real curse from which modern mankind should be protected. The Hellenic world created, also, culture and civilization as exemplified in literature, art, and philosophy — things which are almost completely ignored by Dr. Toynbee.

There are many other points of the weak and superficial treatment of Hellenic history and civilization: the uncritical and obsolete treatment of the Athenian empire, of the status of women, of Sparta as a "democracy," and others. There are even some elementary mistakes, which, however, may be mere *lapsus calami*, that crept into the book through haste or inadvertency: Peisistratus' son who was expelled from Athens in 510 B.C. was not Hipparchus (p. 76) but Hippias; the leader of the Thirty Tyrants was not Callias (p. 115) but Critias; (incidentally, Callias is rightly identified in the index, p. 264, as an "Athenian negotiator of Atheno-Persian peace settlement," but the reference here to p. 115 is, of course, wrong); the Athenian democracy was restored and the Thirty Tyrants were overthrown not in 399 B.C. (p. 116) but in 403 B.C.

However, this book, in spite of all its historical misconceptions, misinterpretations, and omissions and in spite of its dangerous and faulty generalizations, is, indeed, very stimulating and very rewarding to the critical reader. The author sheds a new light on the Hellenic world focused through a different angle. Yet, this book should be read with caution and discretion.

The eclectic and limited bibliography at the end of the book is helpful, but it could lead the reader to adopt views not in accordance with Dr. Toynbee's observations and conclusions.

COSTAS M. PROUSSIS

JOHN KARMIRES, *Ἡ Ἐκκλησιολογία τοῦ Μεγάλου Βασιλείου (The Ecclesiology of St. Basil the Great.)* A reprint from the *Annual of the School of Theology of the University of Athens*. Athens, 1958. Pp. 41.

It has been an uncontested principle in the course of the history of dogma that in general a thorough discussion of a specific doctrine in the ancient Church would come up only when someone has attacked

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